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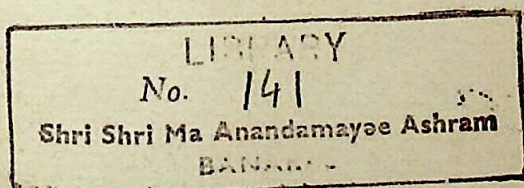
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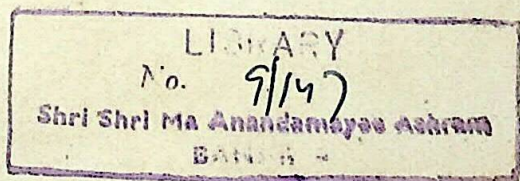
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SHRIMANT RAJMATA DEVI PUTLARAJE
LOWAGER RANISHEB OF JATH.

9/147

Dedicated

TO

SHRIMANT RAJMATA

Devi Putla-Raje

DOWAGER RANISAHEB OF JATH

WITH PERMISSION

BY THE

AUTHOR.

9/147
Amritanubhava

OR

Elixir of Life.

Translated into English from original Marathi
of Lord Dnyaneshwar.

By

ANANT VISHNU KHASNIS, B. A; LL. B.,
Nyayadhisha, Jath State,
And Author of Girvana Dnyaneshwari.

Prepared for the Coronation Silver Jubilee of
Their Majesties
The Emperor and Empress of India.

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*"The whole world should taste the Elixir of Life
and be overjoyed in Ecstasy"—Dnyaneshwar.*

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Published by:-

A. V. KHASNIS, B. A., LL. B.,
Nyayadhisha, Jath,
at JATH.

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Foreword.



IF Dnyaneshwari is the philosopher's stone to transmute the baser metal of life into the gold of divine bliss, Amritanubhava, the work *par excellence* of Lord Dnyaneshwar, is the real Elixir of Life to bring the dead soul to life of reality. The chemical process of turning the baser metals into gold was at first inserted in the Dnyaneshwari but the tradition goes, that Lord Nivrutti, his spiritual master, saw danger and deleted it, lest mankind stick to worldly life and forget the spiritual goal. Dnyaneshwari being a commentary on the Bhagavat Gita, has to run parallel to it and the command of his Lord, inspired the young Dnyaneshwar, to project an independent philosophical treatise, rich with the wealth of poetic imagery, presented here in English garb.

2. The place of Lord Dnyaneshwar among the mystics of the world—either Christian, Mohamedan or Hindu—is so skilfully, accurately and scholarly brought into relief by Professor R. D. Ranade, of Allahabad University, in his “Indian Mysticism”,

that the monumental work of genius, be read with insight by every spiritual aspirant. In my present translation of Amritanubhava, I cannot but express my obligation to the author whose lucid exposition of the contents of the original work, in twenty pages from 140 of the Book, is highly recommended. The book of Prof. Ranade, will give the historical settings, metaphysics, ethics, philosophy and realization of the unique and brilliant star on the horizon of Maharashtra in the 13th century, along with other saints pre-eminent, like Namdeo, Eknath, Tukaram, etc., culminating with the activistic mystic Shri Ramdas.

3. The present work is divided in 10 Chapters and covers about 806 verses in the original. To specify them, it deals with [1] Shiva and Shakti, the original parents of the world; [2] Guru and his grace; [3] Discharge of debt of 4 kinds of speech; [4] Discrimination between Knowledge and Ignorance; [5] Disquisition on the Trinity of Existence, Knowledge and Bliss; [6] Word refuted; [7] Ignorance refuted; [8] Knowledge refuted; [9] State of Salvation and [10] Finish.

4. My last work on Dnyaneshwari being in Sanskrit, as medium for translation of the original

FOREWORD

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Marathi work unrivalled in the whole field of literature, into all the cultured languages of the world, is not likely to appeal to the masses but to scholars only. As English is the language of the Empire in which we live, I have chosen the English medium, to bring the immortal message of the Lord to all who understand English, from the Prince to the Pauper. May the wish be fulfilled.

5. I have ventured to publish this work at this time of the Coronation Silver Jubilee of Their Majesties, the Emperor and Empress of India. as a humble tribute from an earnest seeker of truth on the Pathway to God. May the Gracious Sovereigns be victorious and blessed with all temporal and spiritual gifts of the Divine Lord.

6. I am but doing my duty to pay my humble homage to the Ruler of Jath State, Lieutenant Shrimant Vijayasingh Ramrao Dafle and his noble consort Shrimant Shri. Sowti. Lilarajesaheb Dafle. To them I owe my all, that is worth having in this life. May they be likewise blessed.

7. It is but a sacred duty of mine, to mention Rajmata, Devi Putlarahe, the Dowager Ranisaheb of Jath, who, since the demise of her life partner, the late lamented Rajesaheb of Jath, the Prince

among Princes, has dedicated her life to devotion of Shri Pandurang and whose spiritual Psalms (Prayer book) are just published, prefaced by Prof. R. D. Ranade. So highly situated, the Dowager Ranisaheb is sure to make her name known in history like Saint Mirabai of Rajputana, the great Princess mystic of India. I am extremely thankful to the Dowager Ranisaheb for permitting me to dedicate this Book to her.

8 I must pay my sincere thanks to the Manager of the Radha Printing Works, Mr. K. L. Naik, for the excellent and speedy finish of the work and also Mr. K. G. Kulkarni, B. A., LL. B., provisional Secretary. **ज्ञानेश्वरी प्रकाशन मंडळ** (Dnyaneshwari Publishing Association), for valuable help in preparing Index, proof-reading etc. from time to time.

To conclude

The glory of God is the living man and

The glory of man is the Vision of God.

(Dr. Kerr in the 'Vision of God').

JATH,
CORONATION SILVER }
JUBILEE DAY,
6th May 1935.

A. V. KHASNIS,
Nyayadhish, Jath State.

Ecstasy or
Elixir of life or
Experience of the Immortal.

Benedictory Salutation.

1. I surrender myself to [or take shelter in] that Divine Deity, whose name is Lord Nivritti, who is immutable, indescribable, blissful, unborn and imperishable.

2. I salute that eternally merciful Command, that blessed science of Divine knowledge, universally recognised as Master Spiritual.

3. It is not possible to know who is married to whom, or who is the better half of whom, between Shiva and Shakti, who are uniform.

4. I salute the twins, the origins of the world, who indicate the Absolute and substratum of the Atman.

5. I salute the Purna Shambhu, who is root, middle and top [beginning, preservation and end of the world] incarnate, all three combined in one and all three vanished.

No

Shri Shri Ma Anandamayee Ashram

DAI.



Amritanubhava.

CHAPTER I.

Omnipresence of Shiva and Shakti.

SALUTED thus by me, are these Twin Deities, the original parents of the world, Shiva and Shakti, who are unlimited.

2. The Lord becoming the beloved, out of love full for itself, filled in one form, in one line, in a lovely space.

3. By the flow of love, They swallow each other entirely and out of love for duality, again separate.

4. When oneness exists not for one, how can duality arise for two? Who knows if They are in nature formed or formless?

5. The wonderful attraction for self-enjoyment! They mutually commingle, without breaking Their union, even for a moment.

6. Thus afraid of separation, They give birth to a child big like the world, without breaking their Twinity.

7. Though showing within, the course of the animate and the inanimate nature, They allow not a third, even to touch.

8. Sitting by one existence, both wearing one light, They live in union, without beginning.

9. Variety bashful, but ashamed immersed in unity, came out to seek duality for the sake of enjoyment.

10. The Devi (Shakti) is fulfilled in Deva (Shiva); He is nothing without Her; in short They mutually live by each other.

11. How harmonious is Their sweet union, that both those cannot be contained in the world but must pervade every atom, without separation, even for a moment.

12. Any single one of the two cannot create even a blade of grass, They are such vital beloved of each other.

13. Extremely expert in household matters, when the Purusha sleeps, Prakriti, as the house-wife, is wide awake.

14. If any one of these twins, happens to

SHIVA AND SHAKTI

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wake up from sleep, it swallows the entire house, leaving nothing behind.

15. Entirely swallowing each other, these live in union and in separation again They become half and half of each other.

16 They become subject and object to each other and mutually become a constant source to mutual delight.

17. Shiva alone reigns, assuming different names of Purusha and Prakriti and the whole world shines by half and half parts of these two.

18. Two sticks one sound, two flowers one fragrance, two lamps one light, so one They are.

19. Two lips one speech, two eyes one sight, so from These two this one universe is born.

20. This eternal twinity showing the appearance of duality, jointly enjoys the uniform flavour.

21. A devoted wife is unable to exist (be) without the (being) existence of Her husband; and without Her, He is unable to be the creator and the universe creation.

22. The appearance of the husband is due to Her and Her being is due to the husband, I cannot understand one without the other.

23. Decision is lame to choose between

sweetness and sugar, camphor and fragrance, so They cannot be distinguished.

24. Trying to catch the light, the lamp comes to hand, so searching for Shakti, Shiva alone is realized.

25. Just as the Sun shines with lustre and lustre is the essence of the Sun, so swallowing the difference, the beauty alone remains supreme.

26. As the original shows the reflection and the reflection appears exactly like the original, so under the guise of duality, the One alone shines.

27. The extraction of cyphers is made Purusha by Her and by the special favour of the Lord, Shakti gets Her being.

28. Shivatva cannot exist in Shiva without the beloved and Shiva Himself made Her.

29. She brought glory to the Lord, having raised the creation out of Herself.

30. She blushed when She saw Her Lord without form and adorned Herself with name and form as wide as this world.

31. Where unity starves, the fortunate one has sportively shown the festival of diversity.

32. By drying up Her own contents, She brought Her Lord to light, and the Lord

SHIVA AND SHAKTI

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contracting Himself manifested the consort.

33. He becomes the seer out of desire to see Her and not finding Her, He gives Himself up and drops.

34. On account of Her importunities, the Lord wears the apparel of this world, and when separated from the consort, He stands naked without name and form.

35. He, so subtle as invisible, out of love for Her, takes the form of the Universe.

36. Awakening Her Lord Shiva, the beloved spreads before Him the table of all knowable objects and He is satisfied when He eats up the whole world along with Her.

37. When the Lord is asleep, She gives birth to all living and non-living things in the world and when She rests, His Lordship disappears.

38. When the Lord conceals Himself for Her He is not known but shown by Her. Both are mirrors to each other.

39. Shiva enjoys His bliss when combined with Her and He cannot enjoy Himself without Her.

40. The lover and the beloved, the Lord and the Lady are complements to each other and united together, They enjoy the pleasure.

41-42. Shiva and Shakti, the Purusha and the Prakriti, are essentially one as are air and its motion, gold and its lustre, musk and its fragrance or fire and its heat.

43. The Sun does not know the twin of day and night so in Paramatma, the twin of Isha and Shakti has no standing. (Day and night vanish when they go to the Sun, so do Isha and Shakti in the Atmarpana.)

44. Why need say more, the world is born by the modification of ॐ (Onkar) Pranava—Shiva and Shakti are opposed to that state.

45. Let it be, Dnyaneshwara salutes the couple of Shiva and Shakti who swallow the diversity of name and form and manifest the essence of Advaita.

46. In mutual embrace, both vanish, just as vision merges in the darkness of night and darkness in light.

47. In resolving Their nature speech becomes speechless (Vaikari speech goes to Para speech) just as the Ganges and the sea merge in the deluge.

48. The wind with motion is sucked up in the bosom of the ethereal sky, the Sun with his lustre is involved out-right in the flood light of

SHIVA AND SHAKTI

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deluge; so when going to find the real nature of the two, the subject and the object (seeing and seen) disappear. I salute that divine couple.

49. In the current flow, the perceptor gets not a drop of perception. It is no wonder the former drops his limbs.

50. If I remain separate second to salute Them there, is it necessary to go elsewhere for separation ?

51. The golden ornament, without being separate from gold, gives it beauty; so is my salutation.

52. When speech speaks speech, is there any difference between the speaker and spoken ?

53. In the confluence of the Ganges and the sea, though the two names appear two words of different genders, can water assume duality? The water is one.

54. In showing within himself, the enlightener and the enlightenment, does the Sun break his singleness ?

55. Is moonlight spread over the surface of the moon separate apart? Can lamp and light be apart ?

56. The lustre of the pearl shines with more clear beauty on the pearl, without being apart.

57. Is Onkar Pranava cut in three by its three component Matras? Is the letter ॐ made of three lines likewise cut? It is all one.

58. If beauty is attained without disturbing the unity, why should water not smell the buds of its own waves?

59. So I came to salute Bhutesh and Bhavani, without mutual separation and also from me all in one unity.

60. The reflection merges in the original, when the mirror is removed. When the wind stops, the wave merges in the water.

61. The awakened soul instantly gets its own when sleep expires; so I salute the Deva and the Devi, giving all separate entity.

62. Salt forsaking its entity, reached the state of the sea; so by renouncing egoism and sacrificing My individuality, I became Shambhu and Shambhavi.

63. Thus have I saluted by entering into Shiva and Shakti, as the ethereal sky in the inner core of the plantain tree enters the sky.



CHAPTER II.

In praise of Shri Guru.

1. Now the spring of the garden of aspirants, the auspicious thread of the divine command, though formless, yet compassion incarnate, (Him I salute).

2. Him who out of grace, runs to reserve the spirit wandering mad after worldly things, in the circle of light and death.

3. Him who kills the Maya (illusion) elephant and makes the spirit partake the pure fruit of salvation, I salute the Sadguru (spiritual teacher) Nivritti.

4. By whose even side glance of grace, bondage is turned in to salvation and the knower comes to realize knowledge.

5. In the dispensation of the gold of final emancipation he makes no distinction between high and low and is able to be the vision of the observer.

6. In the glory of his prowess, he conquers even Shiva by his superiority and in whose mirror the Atman sees his own bliss.

7. He gracefully concentrates the here and there scattered digits of the moon to make the full moon of grace.

8. At whose meeting, all running after all means of salvation instantly stops, in whose sea of grace the flow of the Ganges of activity stands still.

9. In whose absence, before the seer is spreading this visible world and the moment the Sadguru is met, the diversity of form ends.

10. The dark night of Ignorance is turned into day-light of self - realization, when touched by the sun of his grace.

11. The Jiva (spirit) is so much purified by the water of his grace, that even Shivatva is made a comparison and is not allowed to touch it.

12. In going to deliver his disciple, he even gave up his importance of his teachership, but the dignity that is natural and his own leaves him not at all.

13. Union being not so blessed and wishing to see himself, he sees himself in him, under the guise of the teacher and the disciple.

14. By the spray of whose grace, the pan of

ignorance is turned back and results in boundless nectar of understanding.

15. The knower going to embrace the knowable is merged in its bosom, still the new vision is never stale.

16. Indeed by whose help the Jiva attains the Brahma; and by whose indifference, even Brahma becomes an insignificant blade of grass.

17. By whose untiring service, all efforts of life devoted Sadhakas (aspirants) come to ripened fruit and not otherwise.

18. So long as the spring of the master's grace does not enter the forest of the Vedas, the fruit of self-realization does not come to hand.

19. Further by mere prick of his glance, the elementals recede behind into nothing. Though such a conquerer, he never takes it upon himself.

20. By the capital of insignificance (of the disciple) he sits on the dignity of greatness. He is fortunate by destroying what is not (Anitya.)

21. So deeply mystic is his greatness, that he rescues those that are drowned in water that does not exist and the rescued are also now here seen after rescue. (Nothing remains behind).

22. The sky has components but does not bear any comparison with him. He is such a sky that is not so hollow but fully filled up

23. By whose company, the moon is so coolly bright, by whose light and shade the Sun is so brilliant.

24. Even Shiva wishing to attain, His original state being troubled by the state of embodied spirit, consults the Sadguru as an astrologer to find out an auspicious moment.

25. Who is like the moon, that does not forsake his original state, though appearing as dulled by wearing his own moonlight.

26. Who is open yet invisible, enlightened without appearance, manifest nor unmanifest, exists nor un-exists any where.

27. Now how much logical inference should I gather by words like "this" and "that". He is subject to no proof and does not allow any measurement; he does not allow any argument to approach him.

28. He sits talking where words recoil; he does not tolerate even oneless by relation with any second

29. When all kinds of argumentative proofs are finished, the object of certain knowledge is manifest; wonder ! he is the essence of nothingness

30. To talk of his seeing a little, sometimes, somewhere, is futile as in his kingdom, he allows no sight to touch him.

31. How can the place of salutation or prayer enter there, he allows no name to touch him.

32. There is no activity to the Atman, where can there be inactivity (resignation). Wonder ! he does not give up the futile cover of name.

33. Nothing is there to ward off, then what does he ward off, still how does he stand by name Nivritti.

34. Was darkness ever visible to the Sun, still is he not well known by the appalation of enemy of darkness.

35. By whose Maya illusion appears, matter comes to life, and what cannot be accomplished, is accomplished.

36. Oh ! what you show by force of maya, you ward off as illusive, you are object to none, being in nature beyond illusion.

37. Good Good ! What should I do to you

who are so mystic. Not one certainty you will allow us to hold in thy investigation.

38. Raising variety of names and forms, you leave them deserted but you are satisfied indeed by the entry of mere being.

39. Without taking life you know not how to be intimate; it is not possible that the servant remains as master.

40. You cannot bear even the notion of self-Atman, much less the variety of name; what more to say, He likes to be none, none determines Him.

41. As night vanishes before the Sun, salt is merged in water, and sleep disappears in the wakened state.

42. As the ornament of camphor is burnt in fire and nothing is left behind either name or form.

43. He does not stand for salutation, though falling with hands and feet. He does not tolerate any importunate influence for differentiation.

44. The sun does not arise to himself, so certainly. He is not available for salutation.

45. As one cannot confront oneself, so has he debarred himself from salutation.

46. As no impression of reflection remains in the mirror of the sky, so does He render himself impossible for salutation.

47. If salutation is impossible, let it be so; why be askance at it, but He does not allow the salutes to remain.

48. When one end of the hem of any garment is unloosened, the other end is naturally loosened.

49. When the reflection is gone, it goes away with the idea of the thing reflected; so the salutation is away with the saluter.

50. There is no use of the vision when there is no scope for form to be looked at. We attained this state by the grace of His feet.

51. The flame of the lamp burns when wick, oil and fire-light combine. Can it be with an image of camphor.

52. When camphor and fire meet each other, the life of both instantly comes to an end.

53. So as soon as He is seen, both saluter and saluted vanish, just as the couple in a dream does not stand in a state of awakening.

54. What more need be said, having dispelled

all form of duality, Shri Guru, my companion, is saluted by me.

55. How surprising is his companionship of intimacy, that without even the stand of oneness, he severally shows the couple of the disciple and master.

56. Without duality, how he forms intimacy with oneself. He is indeed beyond this, so we cannot say he is or is not

57. The world is in the hollow of the sky and he is as big as the sky (He is like the sky holding the world in his bosom). That is the limit of his non being.

58. Just as the sea stands both fulfilled and to be fulfilled, so there is entertainment in his house for mutually contradictory qualities

59. There is constant mutual enmity between light and darkness, but from the stand point of the sun, the sun shines alone.

60. Where to call one is creating difference, how can it live in severality; things that are mutually contradictory to each other, can they contradict the self.

61. Hence there is no meaning to both words

disciple and master, and Shri Guru alone reigns in both places.

62. Just as gold and golden ornaments abide in one gold, or moon and moonlight in one moon.

63. Or camphor and fragrance reside in one camphor alone, or sweetness and sugar reside in one sugar alone.

64. So though he appears as two, he alone reigns under the disguise of master and disciple.

65. As the face surely recognizes itself either in the mirror or in itself, face alone appears.

66. Look here, a man gone to sleep in a forest is alone without a second; when he is awake he is both the awakened and the awakener.

67. Just as there the awakened and the awakener are both in one and the same person, so here even he who causes understanding and he in whom it is caused are one and the same.

68. The sportive play of Sadguru will be intelligible and worth talking, if without mirror, the eye can enjoy the pleasure of meeting itself.

69. So without giving room to duality and without disturbing unity, He buoyantly enhances the pleasure of enjoyment of mutual relationship.

70. Such is my Sadguru Nivritti incarnate, whose name is Nivritti, whose beauty is Nivritti, whose glory is Nivritti.

71. Without fighting with inward urge for action, and without the understanding come from resignation, he is Nivritti by his own natural grace.

72. The night sacrificing herself brings the day to light, so warding off activity, inactivity dawns but my Sadguru Nivritti is not so relative.

73. The lustre of the jewelled ring is enhanced by some other ingredient but the Sadguru jewel is not so. He is supreme sovereign.

74. Taking the sky in its bosom, when the moon shines with enhanced splendour, the moonlight falling on the moon, robs it and unites.

75. So He himself became the cause of the self-state of Nivritti, just as flower became the cause to smell its own fragrance.

76. If eyesight, reflected back were able to confront itself to see, then why search for mirrors?

77. When night is gone and day comes to light, is it necessary for the Sun to try for sunrise?

78. My master is certainly no dependent on words and proofs of senses for understanding.

79. Thus have I saluted the feet of my Sad-guru Nivritti, whose state is self evident without any Karma (action).

80. Now Dnyaneshwar says, by this salutation to my Shriguru I have discharged the debts of four kind of speech (Para, Pashyanti, Madhyama and Vaibhav).

CHAPTER III.

Discharge of the debt of Speech.

1. No doubt by the loud and confused noise of the expression of speech of four kinds, the sleep of the Atman is dispelled but the debt of speech is not fully discharged, as the awakening is but a drowsiness.

2. Indeed, the four, beginning with Para, are useful for the salvation of the spirit (individual soul) but in the final emancipation, they are dissolved along with Ignorance (Avidya).

3. With the body, the hands and feet and the senses along with the mind, are dissolved in death as the assemblage of rays sets with the sunset.

4. In the furthest limit of speech, all dreams vanish first, so in connection with Ignorance all four are dried up.

5. The calcined (reduced) iron metals are alive in chemical liquid form, the burning fuel yet remains in a state of fire.

6. Salt melts itself as taste in water, though sleep ends, it remains in the wakened state.

7. The four giving up life, along with Ignorance still arise in the form of philosophical science.

8. These may kindle the lamp of philosophy by sacrificing their lives but the result is that it undergoes fatigue in the form of understanding.

9. Sleep when it comes gathers dreams, when departing points to the existence of wakefulness.

10. So Ignorance, alive, shows distorted knowledge, when transmuted into understanding, shows real knowledge, rising like Phoenix from the ashes.

11. Whether dead or alive, it binds the Jiva [the individual soul] and thus bound, throws it in the meshes of bondage.

12. If salvation is bondage, why does it bear the name of salvation? In the house of Ignorance such reputation is futile—both are bound.

13. The death of the bug-bear satisfies the child. It is nothing to others, who care not for its death

14. How can we call him wise, who deploras his loss in the breaking of a non existing jar?

15. If bondage is unreal, how can Salvation be real but Ignorance sacrificing its life made room for it.

16. Sadashiva has said under the pretext of the aphorisms of Shiv-Sutras that knowledge is a bondage.

17 The wise one of Vaikuntha, Bhagvan Shri Krishna, in Gita has explained at leisure that Jiva is bound in the meshes of knowledge owing to the quality of Satwa.

18. But we do not accept it on the strength of the authority of Shiva and Shrivallabha.

19. If the pure Absolute desired to get the help of Knowledge, then the Sun shall have to be anxious to get outside help for sunrise.

20. If the glory of the Atman is enhanced by Knowledge, then that knowledge is futile, like a

lamp desiring another lamp, for getting its own nature.

21. Not knowing that he is in himself, if one were to go from country to country in search of himself, it is but a delusion and loss of memory. Is it possible?

22. If one were to realize his own remembrance after many days, how can one say that the lost one is found and delighted to find oneself again.

23. So if Atman being knowledge incarnate were to say that the lustre of himself is due to knowledge, then the understanding that "I am that" is thus a bondage.

24. The burden of special knowledge falling on the original knowledge drowns itself. Salvation by knowledge comes only when it is extinguished.

25. Therefore the four kinds of speech (Para and others) is a fourfold ornament of Ignorance (Avidya). They vanish and cause to vanish the ignorance of Jiva along with them.

26. If the fourfold body being worried were to enter fire of knowledge, as a fuel, the ashes of understanding are left behind.

27. As camphor merged in water is not visible to the naked eye, separately, still becoming fragrant, it remains in water.

28. Though ashes besmeared over the body lose their particles, still there is left behind the beauty of pale whitishness.

29. When the stream ceases to flow, water is not visible, yet in the guise of wetness, water is still there.

30. At the midday noon, the shadow is not separately visible, still it stands concealed by entering the bottom of the feet.

31. The understanding alone remains behind by swallowing all duality, attaining its own nature in its own form.

32. The fourfold speech even by sacrificing its life is yet unable to give full discharge of debt. I have discharged it by falling at Sadguru's feet in humble salutation.

33. So the four-Para, Pashyanti, Madhyama and Vaibhava-are unable to show the Atman. So both the wise and the ignorant must discharge their debt.

CHAPTER IV.

Discrimination between Knowledge and Ignorance.

1. Now by the destruction of Ignorance, Knowledge reigns supreme, just as the awakened state lives by destruction of sleep.

2. Just as when the mirror is removed, the face itself again enjoys its former state of unitive understanding starting from the mirror.

3. If we say that knowledge by various ways makes union of the world with the Atman, it will be as if knife were to pierce knife.

4. Just as closing the door, standing inside a cocoon and burning it, a silkworm destroys himself or a thief gathering a bundle were to enter it and there bound found out.

5. As fire burning camphor were to burn out itself, so does Knowledge destroy Ignorance.

6. Even without the support of Ignorance, when knowledge gets more and more, it does so to go out and be extinguished.

7. Just as the increased light of the lamp when the oil wick is exhausted, is but to show

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that it is being extinguished, so the wise should understand.

8 Who knows if the rise is fall of the breast and blooming but withering of Jai flowers.

9. Formation of the wave ripple is but its subsidence. the appearance of the lightening is but its disappearance

10. So drinking Ignorance, Knowledge increases till it attains complete annihilation.

11. Just as the deluge fills up both space and water and does not allow them to remain separate but all becomes water everywhere.

12. Or when the disc of the sun expands greater than the universe, then it becomes light and shade, without distinction all one.

13. Or wakefulness after dispelling sleep and not remaining itself, becomes not wakefulness but awakening of the spirit

14. When Knowledge increases by dispelling Ignorance, the Supreme Knowledge alone remains swallowing both Knowledge and Ignorance.

15. The 17th digit of the moon, remains in the moon. It is not fulfilled in full moon nor reduced in dark moon.

16. The Sun who does not become brilliant by other brilliance or darkened by darkness has only the Sun to compare itself and no other.

17. So the Atman is absolute understanding not brightened by Knowledge nor darkened by Ignorance.

18. How can the absolute understanding be conscious of itself, just as the inner eye witnessing all else, cannot see itself.

19. Can the sky enter the sky, can fire burn itself; who is able to sit on his own head?

20. Can sound hear sound, sight see sight or taste taste taste?

21. How can the sun light the sun or fruit fructify fruit or fragrance smell fragrance.

22. So also there will be no conscious understanding of self to self. It is absolute Knowledge, without necessity of knowing itself.

23. If it were to suppose that the Brahman knows itself, that would imply that it was ignorant of itself for some time, as Knowledge is always relative to Ignorance. [This is absurd.]

24. Just as lustre is certainly not darkness, it is superfluous to give lustre to lustre.

25. To Him, to be or not to be is both art. Then by this way, is it nothing? (The mode of existence of Brahman is so unique that both existence and non-existence prove fatal in its case-)

26. If it is held that it is entirely nothing at all, then to whom does this conviction come?

27. By what existing power, the understanding of the conviction of nothingness put up by Shunyavadies, is proved. Nothingness is a false super-imposition on the Thing-in-itself.

28. If the extinguisher of the lamp is extinguished along with the extinguished lamp, who will understand that the lamp is extinguished?

29. If during sleep, the sleeper gives up life, then who will on awakening remember the pleasure of sleep?

30. A jar is visible when in tact and is equally visible when broken; when it does not exist at all, who will say it is so?

31. So the absolute Atman does not see his absence, nor does he see his presence; so he is unique beyond absence and presence.

32. The Atman is never the object of himself or to others, so it gives cause to thinking that it is not.

33. A man is asleep in a manless forest. He does not remember himself by being himself an object to himself nor is he seen by others but he exists.

34. But it is not that he is not. So the pure Absolute Being does not tolerate even the talk of existence or non existence (being or non-being).

35. When the sight is turned inwards, it does not see any object but can we say, it does not exist? It is there

36. In darkness, a dark man is not seen by himself or by others but surely he is.

37. So the quality of being or not being does not touch him; he exists in being. (The Brahman exists in itself without being conscious of its existence or non-existence)

38. The sky stands in its own purity but to others it is not visible and looks a vacuum.

39. Just as in a dry lake with a subterranean spring not yet tapped, water is not visible outside; but it is still there inside in water form.

40. So the Absolute Intelligence is in its own glory of being, giving up both the ideas of being and not-being.

41. In the absence of sleep and waking gone, the state at the junction is realized by the man of experience.

42. When the jar is on the ground, we say it is with jar; when it is taken away, it is without the jar.

43. But these relative ideas of presence and absence do not touch the ground; so is the pure lucid Being of the Atma, beyond Knowledge and Ignorance.

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CHAPTER V.

Disquisition on trinity of Existence, Knowledge and Bliss.

1. Existence, Knowledge and Bliss—these three words are futile to connote Him, as poison does not poison poison

2. Beauty, hardness and yellowness—these combined express one thing—gold; liquidity, sweetness and whiteness, indicate one nector.

3. Clearness, fragrance and softness—this triad is combined in one camphor against their opposites.

4. Transperent, soft and fragrant, camphor itself combincs all three in one. But these connote the absence of contraries, so is the unity of existence, intelligence and bliss.

5. As in one camphor, the trio of qualities merge in one, so in the nature of the Absolute the above trio of existence and is reduced to one though appearing different.

6. Though the three words existence, knowledge and bliss naturally go by three different names still in the Thing-in-itself the three are swallowed in one bliss.

7. Bliss is existence, and existence is knowledge just as it is not possible to choose between nector and its sweetness.

8. In the 16 days of the bright half of the month, the digits of the moon go on increasing but the moon is moon all along without increase or decrease.

9. Though we cannot measure the drops of cloud-water, it is all water when it falls.

10. So Revelation has called it existence, knowledge and bliss to oppose the contrary.

11. After the annihilation of all pains, what remains is pleasure; so the Lord revealed it in the Vedas, born from His breath.

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12. So the three words Existence, Knowledge and Bliss are contraries of their opposites and by the negation of these latter three, room is made for the first trio.

13. So the three words Sat-Chit-Ananda do not define Atman but are used for proof of the negation of their opposites.

14. Whatever thing is brought to light, by the light of the Sun it is unable to light the Sun.

15. So how can speech, by whose light, the things appear, be able to express the Thing-in-itself.

16. It is neither subject nor object to any. It is self-luminous. There is no mode of proof for certain Knowledge about it.

17. Proof stands limited by the thing to be proved. It is futile in the case of self-evident truth.

18. Thus going to know the Thing-in-itself, as it is Knowledge absolute, how can knowing and knower remain there.

19. So the expression of words "Sat", "Chit" and "Ananda" are not indications of the Thing-in-itself—that is the sum and substance of thinking.

20 & 21. These expressions point to the Absolute but when the syllologer comes to understand

its nature, they vanish like the clouds that shower rain, like the streams that flow into the sea or like the paths that reach the goal.

22. As the flower fades after bearing fruit or as a fruit is lost after giving juice or as juice goes the same way after giving satisfaction.

23. Or again as the hand of the sacrificer returns after oblations; or as a sweet tune is silent after awakening pleasurable sensations.

24. Or as a mirror goes away after reflecting the face or an awakener walks away after waking the sleeper.

25. Similarly the three terms go to blank oblivion or become lost in silence after showing the real nature of the seer.

26. The Brahman is beyond all speech and it is as impossible and futile to express it in speech as to measure one's own shadow by one's own hand.

27. When the measurer is reminded of measuring himself, being ashamed of measuring his shadow, he stops.

28. It is existence in its nature, how can it be non existence; is it possible for the absolute existence to have relative existence?

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29. The intelligence is secured by the destruction of non-intelligence, how can it be relative intelligence.

30. Sleep is not in wakefulness and wakefulness stands by itself; how can the Absolute be relative.

31. It is neither happiness nor misery, since it is Absolute Bliss

32. It transcends all duality of opposite and relative conceptions named above

33. It stands absolutely one bliss by removing the covering of distraction and ignorance.

34. It is absolutely one, though not numerically so; for if one is counted, the counter is second.

35. The happy soul bathed in bliss, is blessed by the bliss but as the Absolute is bliss itself, who else will experience it

36. When Prakriti follows the resounding reverberations, it appears on the scene thereby but can reverberation be filled with reverberation? It is not possible.

37. To the Absolute Bliss there is no blessedness by its own bliss, but we cannot predicate bliss to it, as it is bliss original.

38. Without the mirror, the face knows neither its front nor back. So does the Absolute Bliss without happiness or misery.

39. Impossible to be grasped, it remains unknown to all sciences, mystically hiding its hands.

40. The Absolute alone knows its mode of existence as an unplanted sugar-cane has by itself the sweetness of its juice.

41. As the sound of an instrument lyre, which is in silence, alone knows it and none else.

42. As the filament and fragrance themselves act as bees to appreciate the fragrance of a flower that has not yet come into being.

43. Or again as food that is not yet cooked can know its own flavour and no other.

44. So that Absolute Bliss coming to blissfulness is bashful to enjoy itself; how can that bliss be enjoyed by any other?

45. Or as the moon of Amavasya-30th day is not visible at midday, yet knows itself.

46. It is like the beauty that has not assumed any form, youth without limbs, or holiness of a virtuous action before it is performed.

47. The Absolute can be described only if

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cupid that is born of the mind, were to be intoxicated, even before the mind sprouted.

48. It is like the sound that exists before any musical instrument is constructed; who else but sound could hear the sound.

49. Or it is like fire, which having burnt the firewood has returned to itself and lives in itself, (or as fire untouched by any fuel is its own fuel; it has nothing else to burn).

50. He who can visualize his own face without reflection in the glass, alone knows the secret mystery of affection of the Atman.

51. In the store of seeds, seed is available without sowing; in this way lies the open secret.

52. The Absolute in fact transcends all generality and particularity and lives ever enjoying itself.

53. Silence is greatest speech in its case or further speech would properly be silence, silencing silence itself bereft of egoism.

54. All modes of proof proclaimed their inability to prove, all illustrations or parables solemnly declare their inability to show it.

55. All conceptions and scientific characterizations vanish before it.

56. All efforts are fruitlessly vain before it and even experience grows hopeless of verification.

57. Thought with its determinative quality disappears and proclaims the glory of Brahman, like a great warrior, who wins success for his master by sacrificing himself.

58. The understanding, bringing on its own destruction, becomes ashamed of its inability to know the Absolute and experience is crippled, having nothing else to experience

59. When a pile of tale is skinned off one by one, nothing remains owing to absence of all limbs.

60. If the interior of the plantain tree troubled by heat, were to leave off its covers one by one, how will it stand when nothing is left.

61. When experience itself vanishes along with the subject that experiences and the object that is experienced, who will have it ?

62. If experience itself finds no room how can the string of words describe it ?

63. When the highest speech is closed, sound has no trace to sound, what of speech reaching it. Speech is no where. How can speech move in the lips to describe it ?

64. After awakening, it is futile to talk of awakening, as well as cooking food after one has taken his meals.

65. When the Sun has risen, what is the use of lighting lamps or when the field is rich with crop, what is the use of ploughs ?

66. Where there is no pretext of bondage and salutation and the cause is accomplished, then what is the necessity of exposition by words ? It is my pleasure.

67. The thing forgotten by oneself or others comes to be reminded by the expression of words.

68. The word is therefore so far glorious and famous as reminder but it is no more good

CHAPTER VI.

In refutation of the "Word".

1. Indeed the Word is a very useful thing, so famous a reminder. Does it not serve as a clear mirror of the formless Absolute ?

2. There is no wonder that the seeing is able to see but by this mirror, even the blind can see.

3. Just as the Sun is a glorious scion in the family of the unmanifest (Maya), through the 'Word' does the sky come to be what it is and possess the quality that it does.

4. Though invisible like the sky-flower, it gives out the fruit of the world. What thing is there which cannot be measured by Word ?

5. It is a torch-bearer that lights the path of action and tells us what ought to be done and what ought not to be done.

6. When it advocates Avidya, it makes the world which is the result of Ignorance, appear as if it were real.

7. On the pure Absolute, the Word is like a magician This chap fills the body of Shiva with the life of Jiva and raises the supreme spirit into embodied spirit.

8. The Jiva enshrined in the tabernacle of the body is freed from bondage by the Word. The Atman came to be realized through it.

9. It cannot be compared to the Sun, as

when the Sun comes to light the day, he has to finish the night.

10. While the Word supports both the paths of action and actionlessness, which are opposed to each other, both go hand in hand by the help of Word.

11. The Word sacrifices himself, resumes the Knowledge of the Absolute. It is impossible to describe adequately the immeasurable excellent qualities of the Word.

12. The Word though famous as a reminder is absolutely useless in the case of the Absolute.

13. Because the self-conceived Atman that is all Knowledge—stands in no need of obligation of being reminded by means of Word.

14. There is one Absolute without a second. It is only in duality that memory, forgetfulness, object and subject can arise.

15. How can self remember or forget self? Does the tongue taste itself or does it not?

16. Sleep is relative to waking; there is no sleep to the all along awake, how can it be called awaking? Both memory and forgetfulness are not in the nature of the Absolute.

17. The Sun does not know the night, does he know the day? So the Absolute is without memory or forgetfulness.

18. Where both remembrance and forgetfulness do not stand, what is the use of the reminder, therefore to the Absolute the Word cannot reach

19. It may be said that in one more way the Word is useful to do a good turn (to destroy Ignorance) but we have no courage to hold and think like that.

20. It is foolish to suppose that the Word can show Atman to himself by destroying the Ignorance, which by its very nature has no existence whatsoever.

21. The Sun will first destroy the night and then rise. Will these futile words be tolerated in the town of the true one?

22. Where is that sleep where the awakened might be angry, where the waking in want of being awakened. (Where the awakened has to be awakened.)

23. It is certain that there is no Avidya that wants to be destroyed, nor Atman desirous of attaining its real nature.

24. Since Ignorance by its very nature is non-existent, like the son of a barren woman and whom the scythe of logic can cut.

25. If the rain-bow scene were real, what archers would apply string to it and discharge arrows?

26. If it is impossible for logic to destroy Ignorance as for sage Agasti to drink mirage.

27. If Ignorance were able to bear the burden of expression of Word, then why should not fire burn, the imaginary Gandharva city in the sky.

28. Darkness does not stand a moment before the-lamp light. Is there any thing available for vanishment?

29. Or it is futile to see the day if any one makes an effort to light a wick lamp; it is equally futile to destroy Ignorance by Word.

30. Where the shadow does not fall, its presence is not found there; and where it falls it is unsubstantial.

31. Though visible at the time of Ignorance, it has no substance of reality, just as it is known after waking that visible dream is unsubstantial.

32. Though house-full ornaments are created,

by the spell of the magician, is any one enriched or impoverished by plundering a naked person ?

33. If imaginary sweet puddings are eaten even a million times, is anything else but starvation left behind ?

34. Is the soil on which a mirage appears moistened thereby ? Are we to say that where mirage does not appear, that soil alone is dry ?

35. If the world were real as it seems, then men would have been drenched by rain in painted pictures; fields would have been moistened and tanks filled by it.

36. Why take the trouble of preparing ink, if it were possible to write letters by mixing up darkness ?

37. Does not the sky appear blue to the eye ? So the wise should understand that the world is seen through Ignorance and is illusory.

38. By her very name Ignorance (Avidya), it declares that it does not exist; so does Avidya tell her own nature by her own mouth.

39. Indescribable is Ignorance in its own nature, as told on oath of divine ordeal and proves itself by its non-existence.

40. ' If it were something positive, why does it not bear the determination of thought, as the ground is marked by the presence of a jar ?

41. If it be said that the Atman is realized by the destruction of Avidya, then that is not the correct apprehension, just as darkness in the Sun.

42. This Avidya is illusive but it conceals its illusive nature. It has verified its absence.

43. It has been shown by various ways that by its nature it is non-existent; on whom therefore the Word lay its hand.

44. If one were to strike a shadow with force the hand strikes the ground; if one were to slap the void, the hand moves in vain.

45. It is like one going to drink the mirage, embracing the sky or kissing the reflection.

46. Going to try to destroy Ignorance by logic is a futile effort to succeed in conquering Ignorance.

47. He who thinks of thus destroying Avidya may as well skin off the sky.

48. Milk the nipple of a goat, see the path by the sight of the knee or by drying the twilight prepare slices.

49. By crushing a yawn, extract juice out of it, and mixing it with indolence, pour it in the throat of an headless clay body.

50. Such a wiseacre will not fail to turn the direction of the flow of a stream, to overturn the shadow or prepare a twisted thread from wind.

51. He may beat a bug-bear, bind in a garment his own reflection or comb the hairs of his palm.

52. He may break the non-existence of a jar pluck the Sky flower or break with ease the horns of a hair.

53. He may prepare an ink of camphor, gather soot from a lustrous jewel or marry the child of a barren woman.

54. He may nourish the Chakora birds of the nether world, with the nector-like rays of the dark moon or catch with ease the aquatic creatures in a mirage.

55. Oh! What more need be said, the Avidya is formed by non-existence; now how can words destroy it?

56. Word cannot have apprehension by distinction of what is non-existent, as the blind sees

no form in darkness or as the form of darkness is not proved in darkness.

57. Avidya does not exist at all; no argument need be wasted to prove it so; no lamp-light is necessary at midday in the frontage of the house.

58. Without sowing the field, those who go to gather the harvest, ought to be ashamed of it; can any harvest come to their hands ?

59. He who goes to clasp the limbs of the sky had better sit silent in his house.

60. What more is there to gather, if rain were to rain water in the sea; so is wordy logical intelligence, superfluous in the destruction of Ignorance.

61. Measure is measure, so long as it does not attempt to measure the sky.

62. If the tongue were to taste the juice-cake made of the sky, its name tasting tongue will go.

63. Can a woman be called married, without a husband to marry or eating the inside of the plantain tree, which is a mere sky, is it not tantamount to non-eating ?

64. What physical or subtle thing does the Sun not show but it is useless in the case of night.

65. What is not visible to the eye? But it cannot see sleep, because it is not possible in a wakeful man.

66. If the Chakora bird were out to find the moon at day time, with a desire to drink nectar, the futile labour will come to nothing.

67. The reader of a plain paper remains silent. The walker in the void-midway of the sky is lame.

68. In front of Avidya, it will be meaningless prattle if word was prepared to destroy it.

69. If the nectar-rayed moon were to arise on the last night of the dark-half, does he not cause darkness; such is the way of the Word going to destroy Avidya.

70. Partaking of food which is yet unprepared is fast; who looks with eyes gone is blind.

71. The Word would destroy itself, if it tries to explain the meaning of Avidya.

72. Now how can it be said that Avidya does not exist, if Word were out to destroy it nothing is left behind by the Word.

73. Therefore if expression of thought would stand in front of Avidya, it will destroy itself along with it.

74. So Avidya by its non-existence, does not allow Word any authority over it.

75. That the Word should rise to greatness by showing the Atman to the Atman is contradictory.

76. Is there any country where one is married to oneself or any eclipse where the Sun eclipses himself ?

77. Or sky enter the sky, sea enter the sea or palm of the hand hold its own palm.

78. Can the Sun raise the Sun, fruit bear fruit or fragrance scent fragrance ?

79. In a moment water may give drink to all the animate and inanimate world but can water itself drink water ?

80. Is there a single day amidst 360 days when the Sun will see the Sun with his own eyes ?

81. Even if the last fire at the dissolution of the world were to be exasperated, it will at most burn the three worlds; can fire burn fire ?

82. Is it possible for even the creator to stand in front of himself, without a mirror ?

83. Can sight see itself, can taste taste itself or the watchful be awakened ?

84. Can sandal smear itself, colour paint colour or pearl adorn itself with pearl ?

85. Can gold be its own touchstone, lamp its own light or taste drown itself in taste ?

86. The powerful one, Shankara, held the moon on his head; can the moon sit on his own head ?

87. Now the King Atman is absolute Knowledge full; how can Knowledge in the form of Word visit Knowledge Absolute ?

88. It is difficult for the eye to see itself; so the Absolute Knowledge cannot know itself by knowing.

89. If mirror were able to see its own form in itself, then it is possible for Absolute Knowledge to be knowable to itself.

90. The knife can cut anything even beyond all quarters; can it cut itself ?

91. The tip of the tongue though expert in tasting the experience of all tastes, knows not how to taste itself.

92. Even if it be so, can we say that the tongue has ceased to taste but the tip of the tongue is densified taste.

93. The Atman that is self-evident and self-existent stands in no need of proof by Word.

94. The Absolute does not prove himself by any means of proof, nor allow himself to be disproved. It is self-evident, beyond proof or disproof.

95. It is therefore groundless to believe that the Word can gain greatness by enabling the Atman to enjoy himself.

96. Just as a lamp lit at midday does not dispel darkness, nor show the light; so the Word has come to that condition, as it is not fit to enlighten the Absolute nor remove Avidya.

97. The destruction of Avidya is not possible as it is non-existent. The Absolute is self-evident and does not require proof. Then what will Word achieve?

98. So both ways the Word cannot enter even an inch in the realm of the Absolute, as every stream flow is merged in the deluge.

99. Now to consider it all—Word has entirely no connection with the Absolute.

100. It is futile to say that a bug-bear has come or the sky is held in the palm of the hand.

101. So the Word along with its retinue became futile like charming paintings in colours.

102. So the sciences and non-sciences living by words and words only truly look like painted forests.

103. So the Word which is the life of Knowledge and Ignorance, vanishes along with them in the Atman, as the world vanishes in the deluge or the cloudy day vanishes when the clouds pass away.

CHAPTER VII.

In Refutation of Ignorance.

1. But for Knowledge, the very name of Ignorance would never have been heard, if Knowledge had not relatively stirred up Ignorance

2. As a fire-fly shines by taking the shelter of darkness, so Ignorance taking up shelter in words shines without beginning.

3. Ignorance has importance in ignorance as dream has importance in a dream or darkness in darkness.

4. Ignorance is as illusory as artificial horses that cannot be used for riding or ornaments shown by a magician by magic are unfit for use.

5. It is in vain to search for it by pricking real Knowledge, as to search for the waves of a mirage in moonlight.

6. What is called Knowledge is but Ignorance in another form; they so resemble each other like twins that one may be concealed and the other shown instead and vice versa.

7. Now let this matter rest, let us search for Ignorance. When that is determined, then Knowledge is easily understood.

8. If Ignorance really lives in Knowledge, then why does it not make the Absolute Knowledge ignorant?

9. When ignorance exists, then it must make the thing in which it exists ignorant or be-fostered for that is the natural disposition of ignorance.

10. If it be said that it is a scientific opinion that Ignorance covers the Atman and by taking shelter there, it encircles Him.

11. When there is nothing else but Ignorance then who else will know that there is Knowledge or Ignorance?

12. Ignorance being ignorant cannot know itself. If there is nothing left, who can say it

exists (there being nothing to recognize and prove its existence).

13. Ignorance cannot know itself, as proof cannot prove itself. One has, therefore, to keep silent in this case.

14. If Ignorance by its existence has rendered the one knowing Absolute ignorant, nothing will exist but ignorance. Who would then know that Ignorance exists ?

15. If Ignorance cannot make the Absolute ignorant, it ought to be ashamed to call itself ignorance.

16. If clouds really eclipsed the Sun, who shows the clouds? If there is no sleeper in deep sleep, then who experiences it ?

17. Ignorance, therefore, vanishes, since it does not know itself; where there is ignorance it becomes ignorant.

18. That by which it is known that there is Ignorance, can never be ignorant.

19. It is meaningless to designate as ignorance that which cannot make ignorant the Atman in which it exists, as to call it a cataract that does not impair eyesight.

20. To call fire a fire which is unable to burn the fuel in burning fire.

21. To call it darkness, which does not destroy light and make complete darkness in the house, where it is thoroughly filled.

22. To designate it as sleep which does not disturb wakefulness by removing the ability of responsible call to call.

23. If the Absolute being full of Ignorance, still does not lose Knowledge, then it comes to this that the word Ignorance is illusionary and futile.

24. Again, it is a mistake to say even, that Ignorance as a cause of word by existence dwells in the Atman Absolute. It is a mere distortion of facts.

25. How can two individually opposite things exist together. Ignorance is densely dark and Atman refulgent Knowledge.

26. Ignorance and the Atman will live together if sleep and wakefulness, memory and forgetfulness, go apace.

27. If cold and heat can travel together or if darkness can envelope the Sun; then the two may live together.

28. If day and night can stay together in the same place; then can we say that the Atman lives with Ignorance.

29. If death and life can be twins together, then will the two live together.

30. It is mere non-sense to say that the Atman and its opposite Ignorance which is destroyed in Atman, live together.

31. If darkness, giving up its darkness, were to become light, then undoubtedly it becomes a Sun.

32. If fuel left its own quality and begins to burn, it is fire not fuel.

33. No sooner a stream flows into the Ganges it becomes the Ganges, giving up its separate stream flow.

34. So when Ignorance meets the Atman, it does not remain ignorance but absolute Knowledge.

35. Ignorance being opposed to Absolute Knowledge does not remain in its connection. It cannot stand independently.

36. Even if a fish of salt were made alive still it will not live in water nor outside water.

37. It is all Atman; there is no Ignorance at all. So both the talks that Ignorance is in the

Atman or exists independently are meaningless.

38. There is no resemblance of a serpent or a rope. Can the rope bind the serpent or can they bear separation ?

39. Or on the full moon, darkness being afraid of the day turned to the night; but instantly the nector-moon swallowed it.

40. So in both ways the word Ignorance is in vain. Its nature is not confined except by Word.

41. So what is the nature of Ignorance, whether it is directly apprehensible or by inference. Let us find out.

42. If Ignorance is apprehensible by direct proof or inference, it will be result of Ignorance, not Ignorance itself.

43. A creeper sprouting up straight, looks beautiful. It is not the seed but the effective result of the seed.

44. The dream vision is accused of having auspicious or inauspicious forms. It is not sleep but the resultant child of sleep.

45. The moon appears double in the sky, though one. It is the effect of darkness and not darkness itself.

46. So the trio,—proof, subject of proof and object of proof—is the result of Ignorance and not Ignorance itself.

47. So Ignorance is the cause of the various modes of proof, like direct vision, inference etc. They are the effects of Ignorance. This is settled with certainty by law.

48. If the effect of Ignorance be confounded with Ignorance, is the wise observer not ignorant and the means to prove ignorance but ignorance and not wisdom.

49. If it be said that the effect is ignorance pure and simple, then what is seen in dream is all one, then the observer is also a dream.

50. If sugar were to taste sugar or lampblack smear itself with lamp-black or a pike stake kill the stake.

51. If Ignorance were an identity in cause and effect; there being Ignorance everywhere then who will know whom?

52. This thought is not acceptable to the mind that both the acceptor and the thing accepted are identically one, then verily the fish in the mirage becomes true.

53. This very fact that Ignorance cannot stand the test of any mode of proof proves that it is false and that there is no difference between it and the sky-flower.

54. Who will say that which has no proof, is there; tell me how can Ignorance exist?

55. Ignorance which never becomes the object of any mode of proof—direct vision, inference etc. is certainly not trust-worthy.

56. I am afraid to call Ignorance real, when it neither produces any effect nor is it fit to be the cause of any effect. It is neither cause nor effect.

57. If Ignorance does not put the Atman to sleep, nor does it cause dreams covering it why then can we not say it does not exist?

58. Let it be, when the Atman was in its pure state, let us see if the Atman was in the company of Ignorance.

59. As before churning, fire dwells in the wood by its own prowess.

60. So is Ignorance in the Atman; but this is impossible; Atman cannot even bear the name of Atman, how can it tolerate Ignorance?

61. It is futile to remove the burnt part of

the wick, before the lamp is lighted or forsake the shade of a tree, which has not even sprouted.

62. How can unguent ointment be smeared to a body, which has not been formed, or cleanse the mirror which is not yet made. So it is futile to remove Ignorance from the Atma.

63. If cream were visible in milk while it is in the udder, how can any effort to remove it be successful?

64. So when there is no room for even the word Atma in the Absolute, how can Ignorance reside there?

65. So it is easily proved that Ignorance has not been there even then, now tell me at once how often should I say that Ignorance is not, is not.

66. If in spite of this one persists in saying that Ignorance exists in the Atman, who is beyond being or non-being, we may admit its existence.

67. If the non being of a jar that is broken to thousand pieces can exist or if all-killing death itself be killed.

68. Or if sleep be asleep, or if fainting itself faint away or if darkness fall in a dark well.

69. Or if non-existence is fallen in difficulties or if the inner core of a plantain tree is broken or if the sky can be turned into a whip of sound.

70. Or if poison is administered to a dead man or if the mouth of a mute is rendered mute or if unwritten letters can be erased away.

71. It is false to say that Ignorance exists in its own time, for nothing exists except the Atman.

72. Look here, can a barren woman give birth to a child, can burnt seeds grow; who can find the Sun in darkness?

73. It is futile to try to find out in pure intelligence the Ignorance, which is entirely its opposite.

74. If one desirous of having cream were to churn the milk-pot, how can it come to his hand but it will be muddled and gone.

75. If one waking were hurriedly risen to catch the sleep, can he get it? Is it not destroyed?

76. So to see such Ignorance is foolish enough. It is not visible when seen; how can it be visible when unseen?

77. Think in whatever way we may, we cannot find any existence of Ignorance.

78. He is mad who says that Ignorance was seen by him with the eye of thought at sometime within the Atman or apart.

79. Ignorance does not anoint the face of decision nor bear any proof even in a dream; what more-it does not independently exist at all.

80. With all this, it were better if Ignorance were at all traced but what to do? There is no path to trace its existence.

81. The effort is as in vain as to erect a meeting hall using hair horns as pillars and to illuminate it with the rays of the new moon.

82. As to adorn the neck of the issue of a barren woman with the garland of sky-flowers and witness the festival.

83. It would be possible to fill the measure of the sky with the ghee of a tortoise, then all reflections about Ignorance would be realized.

84. We have searched for Ignorance in various ways but it does not exist; how often need we repeat it.

85. Therefore, I will not pronounce the letters Ignorance even in a dream, but one thing occurs to my mind about this.

86. Now the Absolute Thing-in-itself is beyond the seer and the seen and is such that it neither sees itself nor becomes the seer by raising anything else visible.

87. Now how is it that He himself witnesses as seer such various scenes spread out in front.

88. When it is difficult to call Atman by name there is spread out this wide world and though spread is directly seen in front.

89. Though Ignorance is not visible, there is no doubt, it exists; we can easily apprehend it by inference from the visible world.

90. If there being one moon in the sky, it appears double, then certainly we infer, there is cataract in the eye.

91. The trees look fresh and green and it is not seen by what way they take water except from the soil.

92. It can be inferred with certainty that their roots are taking water, so Ignorance can be inferred from this vast world as cause of the effect.

93. As the existence of sleep can be inferred from dreams, in waking sleep goes away and in sleep, the sleeper is not conscious of it.

94. If such a vast world is seen expanded in the pure Absolute, then how can we say that Ignorance does not exist ?

95. It is as foolish to call the Absolute Knowledge as Ignorance, as to call the light of the Sun darkness.

96. Are we to call a thing dark collyrium which makes all other things bright and whiter than the moon ?

97. If water can perform the function of fire then only can we call this world effect of Ignorance.

98. If the full moon with all digits were able to show new moon, then the Knowledge may be termed Ignorance.

99. Can ambrosia even produce poison ? If poison were to produce nector, how can it be called poison ?

100. Where in front of us Knowledge Absolute is pervading all the worldly activity, how comes there the flood of Ignorance ?

101. If you call that Ignorance, then what is the nature of Knowledge; for whatever exists is all Atman.

102. The Atman, who does not become

anything is not conscious of himself. All modes of proof swear that they cannot prove it to be nothing.

103. That the Absolute exists is not a certainty of its nature; there is no occasion to say it does not exist. It is pure being beyond existence and non-existence.

104. The Absolute does not depend upon others for his existence; without seeing anything he is intelligence. Such being his nature, how can we say he does not exist?

105. The Absolute Atman bears calmly the false accusation of non-existence; nor is he perturbed if he is particularized by calling him Sat-Chit-Anand.

106. He who witnesses all dissolution, can he not see the vast world, transcending all its limits?

107. The Vedas do not speak about, nay, they even do not take the name of the Absolute. They have not proved that the Absolute is such and such or so and so.

108. Whom does the Sun not enlighten but can he enlighten the Atman; the sky pervades everything but can it pervade the Atman?

109. The ego embraces this body—a bundle of bones—but it drops this Atman.

110. The Intelligence compasses all things but the Absolute escapes its range; the mind is capable of any wish but it is incapable to grasp the Atman.

111. The senses which friction their faces in the rocky tract of sense-objects, are not able to test the sweetness of Atmic bliss.

112. Who can fully realize the Atman, whose belly is full of eating all which is and which is not.

113. What to say, the Absolute is never the object to himself, what other can see him? Just as the tongue cannot taste itself or be object of taste to anyone else.

114. Avidya with innumerable names and forms, as soon as it comes in front of the Atman vanishes with fear.

115. Where even the desire to see its own face does not arise, what else can enter there?

116. In the rope-trick, a blade of grass put inside comes outside, so all determination of this and that is in vain.

117. Only an idiot in intelligence would think of jumping over his own shadow fallen from head to foot.

118. Nothing will come to hand in a futile endeavour to determine the nature of the Thing-in-itself to say it is this and it is that.

119. How much need be said where words fail to reach. How can the seed of meaning of seer, sight and seen, arise?

120. By whose manifestation, the divine vision of the Absolute is attained by the eyeless gone blind; how can Ignorance remain there?

121 & 122. Where there is no inspiration of its own self-illumination, there is certainly an absence of vision. Who to meet whom? How should vision arise where even one unity is dried up and dissolved in the Absolute.

123. Crossing beyond their peril (of undescribability) when the doors of illumination are opened for the glorious display of Knowledge, the Absolute becomes the trio, giving up insight for a moment.

124. Visions upon visions and sciences upon sciences are born and displayed but all of them rest upon the substance of the Absolute Knowledge.

125. The Absolute is so fully nourished by the various glory of the scenes of creation that it does not care to see the slate mirror of the jewel of objects of consciousness to be apprehended.

126. The generous observer, making every moment various new and beautiful wearing

apparels, copiously makes the vision wear them round about herself.

127. The dress once worn is summarily cast aside as old and worn at the next moment and vision takes up new and fresh objects.

128. It is the Absolute that appears as various subjects, that vary with the variations of the objects that are known.

129. Where he cannot like and is uneasy at having even the relic of Atmic dignity he girds up his loins to himself become the manifest world.

130. All kind of Knowledge stands on the supreme intelligence but it is not possible to know it in any other house.

131. Then in the embrace of Knowledge and intelligence the Absolute expands and spreads itself for vision. The observer in the guise of the object comes to visit himself.

132. The observer observes the object of vision and is satisfied thereby; and no sooner he sees their vision, he goes deep in himself.

133. The thread of unity is not in the least disturbed by it; as the face appears to have created a face by reflection in a mirror.

134. As an excellent horse goes to sleep standing and it is not known when it is awakened. Similar is the condition of the Absolute.

135. As water sports with itself under the disguise of waves, the Absolute Thing-in-itself, plays with itself by becoming the manifest world and is happy.

136. Is any difference created in the fire when it bears the prepared garland of flowers?

137. Can the Sun be held separate from rays when it is thickly surrounded by rays? It is all one.

138. The moon though enveloped in moonlight around, is not seen disturbed in its unity of pure singleness.

139. The lotus is still a single lotus, even though it blooms into a thousand petals.

140. The thousand handed King Sahasrarjuna has thousand hands but does he become one thousand and one?

141. Even when there are spread on a loom a number of threads, there is found in them nothing but thread.

142. Though in the residence of speech, there is a meeting of crore of words, still it is all speech.

143. Similarly there is no difference in the Absolute, when he presents himself either as the seer of the world, or as the world that he sees for it is all Absolute one.

144. If a lump of sugar is broken in thousand pieces, still it is all sugar.

145. Similarly, let there be various objects spread out to vision, still he is not the object of difference, being all one.

146. So the unity of the Atman is not lost even if he comes to pervade the whole universe. There is no second line drawn thereby.

147. In a double coloured wearing cloth of women we see various kinds of colours, are they so many coloured threads ?

148. If without opening the closed lids of the eye, it were possible to see the whole world.

149. If the seed of a Banyan tree had been able to produce the full-grown tree without breaking itself, then it would have been illustrated how the unity of Brahman expands itself into the manifest world.

150. If it wishes to sit silent, without seeing the world, it takes rest in itself and the whole vision subsides.

151. When the eyelids are closed, sight remains absorbed in itself.

152. As the moon is full even if the moon does not arise or a tortoise draws its feet within itself.

153. As on the new moon, all the digits of the moon enter the 17th digit.

154. He would then rest in himself; the seer becomes the conquerer, when he conquers all visible world but it is called absorption, within.

155. All that exists is but Absolute, how can there be any subject to see or any object to be seen.

156. Thinking enough of not seeing, if it desires to see itself, it easily becomes an object to itself.

157. As the seer is without beginning, the visible world is equally without beginning; eternally following from the Absolute; both are eternal and not newly created.

158. Just as the sky and the void, air and touch, light and brightness, all ever living together cannot be said to be newly created.

159. Though the seer shines as universe, He sees the universe in front, but he also sees its non-existence when it vanishes.

160. Even if existence and non-existence of the world were to vanish. the seer Absolute is ever seeing itself, whatever be its condition.

161. The whiteness of camphor is not due to the whiteness of the moon, so the seer gets nothing by the sight of the visible world. There is no difference between the Absolute and the world.

161. Why take more, let the Absolute be in any condition whatsoever, He always sees himself.

163. Just as a man mentally imagining many a country, were to wander about them with zest.

164. When the eye is pressed, the eye flashes variagated stars and circles; but it is no wonder.

165. So in the pure intelligence, why should there be any accusation of itself seeing itself?

166. A jewel does not require any other thing to cover it with brilliant lustre, nor gold wears gold to make it golden; who will do it?

167. It is as impossible for the Absolute to see itself through some other entity, as that the camphor should be surrounded by some other scent, that nector should nourish nector or that sugar should taste its own sweetness.

168. Or that the camphor should be made white by roasting it with camphor or fire made hot by heating itself.

169. Or that the camphor entwining itself with its own foliage should create a bower for itself naturally without any effort.

170. As the lamp is entirely filled with light so is the universe, filled with the supreme intelligence, throbbing for ever.

171. But the Lord makes his own introspection without any obligation to do so.

172. And the seeing and non-seeing of the Brahman are like darkness and light in the case of the moon, which being really unaffected by these lives in its own unmodified form.

173. On the other hand, when the Atman ceases to desire to see himself and then present himself as the world, He can do so easily; for then He would remain what He is by nature.

174. Though then duality appears a little by the difference of the seer and the seen, still when they enter each other, nothing remains of duality.

175. When the seer and the seen enter each other, they being relative, destroy each other and the Absolute remains as the only reality.

176. Then at any time and anywhere, the seer and the seen evaporate themselves and unite at the juncture of their union.

177. As camphor that is put in fire or fire in camphor, vanish altogether.

178. When one is subtracted from one, zero remains, so between seer and seen, nothing is left.

179. What more? If one were to embrace one's own reflection, the distinction of the original and the reflection, vanishes along with the embrace.

180. When the seer goes to pay a visit to the seen both embrace each other, when sight is nowhere.

181. The eastern and western seas bear separate existence till they meet but when they coalase together, then it is all water and nothing else.

182. The variety of trinity, naturally goes on its course. Is it possible to determine it at every moment?

183. It is the Absolute, which by its mere willingness presents itself as the particular world and which after destroying the world returns to its Absolute condition.

184. When the eye lids are closed, the sight is spread wide but when they are opened, it sets and vanishes. Is it not a wonder?

185. The natural condition of the Absolute lies at the junction of mutual destruction and revival of seer and seen and is called the Yogic plane.

186. As water remains in the natural state when the wave that is arisen vanishes and a new one has not yet risen.

187. Or as we naturally are when sleep ends and we are not yet fully awake.

188. Or as sight is leaving one thing and not yet sitting on another.

189. Or like the condition of the sky when day has set and night has not yet set in.

190. Or like the condition of vital breath when one respiration is done and another inspiration is not yet taken in — meaning when it does not touch both the states.

191. Or like the condition of the subject at the time of all activity during the acceptance of all objects by senses.

192. That is the ultimate nature of the state of the Atman. How can there be seeing and non-seeing in the Atman.

193. What to say, whether a mirror is able to see its cleanliness or is not so able ?

194. The face gets frontside or backside owing to a mirror. Can it have frontage or back side when the mirror is left out ?

195. The Sun is refulgent all round but is it possible for him to witness the beauty of his own sunset and sunrise ?

196. Can taste drink its own taste or does it hide its face in a corner ? It does neither of these two things. Does it lose its quality of taste ?

197. It being sight itself, it does not know the action of seeing or not-seeing because it itself has come to the condition of both. Both things happen on it.

198. The Absolute is in the nature of sight and does not see himself; so it is easily proved that he himself is of the nature of sight.

199. Since the Absolute alone exists in all things how could there be any seeing or not-seeing which imply duality ?

200. The seeing and not-seeing that are relative and dependent on the Absolute, destroy each other.

201. When seeing is sight itself. then not-seeing is not possible; so both have no room then.

202. The nature of self is being hidden from seeing and not-seeing. If it is seeing, then who sees whom ?

203. When the seer sees the seen, are we to say that it is unseen? But it is not that. he sees because of the Sun.

204. The sight certainly sees the seen but it is all seer; then how can it be that what is not is seen ?

205. Let the face be seen in the mirror but the face stands by itself; so the reflection apprehended is proved to be in vain, false and futile.

206. Owing to sleep, we see ourselves in a dream; so is the seeing.

207. A person gone to sleep on a pleasant couch, is in a dream carried away elsewhere in a current, or is seen carried in a palanquin by bearers. Does he really reach that condition ?

208. If one by one, healess paupers are free ruling Kingdoms, is it all true ?

209. The man is there, the one and the same when there is no sleep or when there is sleep, feeling otherwise.

210. A thirsty man is the same, when he is fatigued by going to the banks of mirage and when he does not. Tell me whether he gets a drop of water ?

211. If one seeing one's shadow were to play with it, thinking it to be another companion, it is all in vain—a futile effort.

212. So luring the seer with the seen and showing it to the seer, the sight showing is sent to oblivion.

213. The seen is the seer, can it bear showing ? But suppose it does not show, will the seer vanish ?

214. If a mirror is not seen, is the face gone ? It is there without the mirror.

215. If Maya (illusion) is unable to show the Atman, which is illusive, the Atman or the Maya ?

216. The seer is self-evident, without any one making it a seer; to make him a seer by another is absurd.

217. Or to prove the same thing again is tautology. In this way also it is futile to accuse the Atman of showing.

218. In the illusion of rope and serpent, the rope is true and the serpent an appearance; so between the seer and the seen, the seer alone is true.

219. Owing to the mirror and the face, a reflection of the face appears without fail but the face of the seer alone is true and the reflection or superimposition of origin on the face is false.

220. So between the seer and the seen, the seer alone is true, therefore though the seen is seen it is but a vain illusion.

221. Let it be illusion but undoubtedly it is seen, so why not hold it to be true?

221. To this it is replied, if the original seen became the seer, because of one seeing the other then we would have thought that he saw the seen.

223. Let him see or not see, let him be one or many, but he is alone without a second.

224. Though the mirror shows it, the original face has seen the reflected face; though the mirror did not show it, the real face is there in the original face.

225. So the real Atman is in his own face, though there is no shower; though shown he is still where he is.

226. A person is still the person, though shown by waking or hidden by sleep.

227. The King is still the King where he is,

even though any one made him conscious of his kingship by telling him that he is a King.

228. Does it make any reduction in his status as king, if none were to make him conscious of his kingship?

229. So is the Absolute self-evident without extention or reduction, even if shown or not shown as he is beyond both.

230. Then what is the reason that he goes mad after being shown? When there is no seer, who should see in the mirror?

231. Maya owes its reality to the Brahman as a lamp that is lighted by a person proves the existence of the person. The lamp-lighter lighted the lamp but the lamp did not prove the lighter. The truth is that the Absolute is centred in the cause of worldly life and thus it looks real.

232. Though it appears that flame brings fire to it, still how is it possible for flame to arise if there were no fire?

233. The instrumental cause told here, manifesting itself should show the world but under the cover of the world, it is all along the seer by nature.

234. The Atman is self-effulgent and he has no other instrumental cause to show himself.

235. Nothing else therefore exists without the Atman, whether he appears as the world or seer.

236. As the gold alone shines both in the bullion and the ornament, since there is no other cause besides itself.

237. There is nothing else but water in the current flow or wave; so there will be nothing else but water.

238 & 239. There is nothing else in camphor but camphor, whether smelt as fragrance by nose, touched soft to hand or seen clear by the eye.

240. Let him come to view as the seen or remain as seer but whatever excess appears is nothing else besides himself.

241. Let the Ganges flow as Ganges or have confluence with the sea but as water there is nothing else but water without any change.

242. It is no good to call ghee liquid or solid; it is ghee all along and without separation.

243. Fire and flame cannot be counted as separate for it is all fire throughout and nothing else.

244. So the conditions of the seer and seen are false; only the philosopher can understand that it is all Atman pulsating.

245. Looking at it from the side of pulsation there is nothing else but pulsation, thereby seeing what does he become a seer?

246. The seen is not spread in front unless the seer looks behind: on a careful thought, the seer and the seen are one subtle pulsation.

247. It is as useless to say that it sees itself as to pour waves into water, to cover gold with gold or to entangle the range of the eye in the eye.

248. Sound hear sound, fragrance scent fragrance, mix light with light or to serve satisfaction to satisfaction.

249. Or to cork sugar in sugar, to encover gold with gold or to crown fire with flames.

250. Why need talk more, as if sky were to sleep on a couch of the sky; then who should sleep and who should keep awake?

251. If the Absolute sees the Absolute, it is really not seen and even if unseen, he is equally so, as it is illumination itself.

252. The Atman is thus inexpressible in words and forms, and no object to knowledge and experience.

253. So, its seeing is of such a kind. Though really seen, none saw anything.

254. What more to say ! The Atman is illumined by the Atman; thus without being awakened, he is originally wakeful.

255. In order to have its own sight, enjoying the various kinds of vision, it reigns supreme without breaking its condition of unity.

256. Without looking into the mirror, sitting silent it sees and even with looking into it there is neither subject nor otherwise.

257. Though spread ever so wide, its unity is unbroken and though contracted, it is as it is entirely full.

258. Darkness never comes to the hands of the Sun; then how can he hear the news of light ?

259. Let there be darkness or let there be light. It is like the Sun standing alone in his glory anywhere.

260. So let him ascend any plane, as he pleases, he is as he is without any damage to his own nature and experience.

261. The boundary of the sea is not crossed nor the watery nature of water disturbed if innumerable waves rise and fall.

262. The Atman is incomparable in its richness or glory of understanding; it could have been

compared to the Sun, if his rays had not gone out of him.

263. The world would not be endowed with cotton cloth, if cotton did not come out to hand by the open cracking of cotton fruit.

264. A gold bullion cannot be turned into ornaments, without changing the bullion.

265. Without removing the obstacles, water cannot pass from quarter to quarter; can the Atman be compared with that ?

266. Therefore, there is no parallel to the sport of the Atman and all that we can say about it is that it is like itself.

267. Though hastily devouring mouthfuls after mouthfuls of its own light, there is neither reduction of the quantity of food, nor are even the corners of the belly touched. (There is neither waste nor dimunition in the light of the Atman in presenting himself to the world, which the Atman enjoys with great rapidity).

268. If you call this Ignorance, then justice has gone to the forest. After all this it is better to be silent to hear that there is Ignorance.

269. Thus the Atman is incomparable, ruling

in its own splendour and glory and partaking of supreme sovereignty within himself.

270. If you style illumination as Ignorance is not collyrium that finds out treasures styled dark pigment ?

271. Is not the bright golden Goddess styled Kalika; so to call the self effulgent Atma, Ignorance is a mere wordy dispute; so is the theory of Ignorance in the self-effulgent.

272. How splendid must be the grand light of the Atman—the Absolute—by whose glorious light, all the worldly expanse from earth to Isha—the Lord—is enlightened !

273. By whose Knowledge worldly knowledge is illumined and whose mere glance of the essence of Knowledge, gives birth to all in sight.

274. If any Ignorance were to point out such brilliance as Ignorance, then his action is like a person trying to shroud the Sun in a cloth of darkness.

275. In the very letters of the word A-Dnyana (Ignorance) is found the greatness of Dnyana (Knowledge); the first letter shows that it is unprecedented. Is not the light of words and meaning extra-ordinary ?

276. What is the use of keeping fire in a box of lac; it will burn the box and all will be fire.

277. So those who call the world resounding with Knowledge have a long tongue and tangle of words. (Calling at random with cheeks in their mouth).

278. To pronounce "cow-slaughter" involves two faults, first uttering it and of lying when no cow is killed; so can supreme Knowledge be styled Ignorance.

279. The very word Ignorance means acceptance of Knowledge; then who will not agree to call it so?

280. So the being Atman by his own light sees himself in various forms. He shines in his glory. Ignorance has no entry there.

281. What does stand the test of thought and is visible before the eye, is claimed by Ignorance as its own.

282. Ignorance says that the Knowledge of the world is born from me and by this inference Ignorance tries to prove its existence.

283. But Ignorance does not exist is sure and certain, because the whole world is filled with

Knowledge; how can there be any qualitative relation between Knowledge and Ignorance?

284. If soot were to give birth to pearls, or lamp be born from ashes, then will Knowledge be the property of Ignorance.

285. Can flames dart from the moon or sky be the mince of stones; then only Ignorance emits Knowledge and pure illumination.

286. It is strange that the deadly poison should be got out of the ocean of milk but will pure nectar be ever found in poison?

287. Or if Ignorance be born from Knowledge it vanishes as soon as it is born. Then pure Knowledge alone ultimately remains and no Ignorance.

288. Therefore the Sun is only comparable to the Sun, moon to the moon lamp to the lamp and none other.

289. Light is light, there is no mistake about it; so the whole world is effulgence of the self-effulgent illumination of the Absolute.

290. The revelation yawns out that he is such that all this world appears by his light.

291. So the Atman is adorned with beauty by his own Atmic lustre and gets satisfaction of his own bliss.

292. Leaving this, it is futile to say that the Absolute requires Ignorance as the cause of self-illumination.

293. So Ignorance not being proved to exist in any way, on enquiry, we have come to the conclusion that Ignorance does not exist at all.

294. The Sun going to the house of the night will never meet with darkness.

295. He who goes to gather sleep in his hollow will get neither sleep nor wakefulness. He is alone without a second.

CHAPTER VIII.

In Refutation of Knowledge.

1. I am really made my own self by the Guru (Spiritual Master), who has placed me beyond the reach of both Knowledge and Ignorance.

2. If we go to see how we are to ourselves the mind merely feels abashed as to what to do in that place.

3. We are brought up to this state by the highest teacher and by his grace, we are become

so great that we could not contain ourselves within ourselves.

4. We are not limited even by Atma-hood; we cannot be limited even by self-consciousness, because it is relative to consciousness of non self.

5. There is no word-creation that will adequately describe our state, no vision, that will see our sight.

6. Who will make our nature an object of apprehension or introspection for we cannot be conscious of ourselves, being consciousness itself.

7. It is no wonder, therefore, that he remains neither hidden nor manifest and his real mode of existence is rarely known to any one.

8. Why prattle more. I proclaim that I am placed by Garu Nivritti, in a condition that cannot be described by words.

9. In such a condition how can Ignorance dare come in front, how can the dead mother of illusion come to life again?

10. In the village where no news of Ignorance is heard even in a dream, who will care to know the story of Knowledge? (Both Knowledge and Ignorance being relative vanish in that condition).

11. It is necessary to light the lamps at night owing to darkness; but there is no use lighting them at day time.

12. Both Knowledge and Ignorance being relative to each other, vanish in that condition.

13. Elsewise, naturally speaking, the two names of Knowledge and Ignorance are expressions of imaginary distinctions of meanings.

14. As both husband and wife perish if in their endeavours to exchange their heads they were to cut each other's throats and lose their lives without exchange.

15. As the lamp lighted behind us, is useless to us. If light were able to see darkness, then it is no light at all.

16. Now the word Ignorance denotes non-sciences, but that by which all becomes known, how can we call it Ignorance?

17. So when Knowledge came to Ignorance both perished in vain and proved futile.

18. He who knows alone can go beyond Knowing, and he who goes beyond alone knows. In such a state where should Knowledge and Ignorance live?

19. So I am made the sole sovereign of supreme bliss by the grace of my Guru. Thus swallowing up both the darkness of Ignorance and the light of Knowledge, the intelligent Atma, who is verily the Sun of Reality in all his brilliance in the firmament of Chidakasha.



CHAPTER IX.

The State of Salvation.

1. In the mystic realization, there is as it were fragrance became a nose and smell itself or sound became ear and hear itself or mirror became the eye to see itself.

2. Or air by its own motion became a fan to fan or the head became the Champaka flower to garland itself.

3 & 4. Or the tongue became the taste, the lotus became the sun or Chakora bird became the moon or flowers became the bees, damsel became youth and sleeper became the bed.

5. Or the sprout of the mango tree became the cookoo (or nightingale), the limbs became the

Malaya breeze the tongued-ones became the objects of tastes.

6. In the darkness seen in front of eyesight of various beautiful forms, the seer, the seen and the sight are all one and nothing else.

7. So the enjoyer and the enjoyed, the seer and the seen both are merged in one Absolute without a second.

8. The knower of the Brahman retains his unity in the midst of diversity as the Shevanti flower remains one even though it blooms into a thousand petals.

9. So while manifesting new and fresh courses of worldly life, it is not known in the town of inaction.

10. So when the multiplicity of senses attack various objects of senses, still having tasted the sweetening of self-pleasure, there is no enjoyment of objects.

11. No sooner the eyesight touches the mirror it is reflected back to itself; so when the mind goes after the objects, it returns to its own abode.

12. The gold looks different in three different forms of ornaments like serpent, bangle and "kudis" (ear-rings) still it is all gold and comes to hand.

13. Though the hand is stretched out to gather a wave, only water comes to hand.

14. Though there is touch to the hand, form to the eye and sweet taste to the tongue.

15. The camphor is all fragrance and nothing else, so in various pulsations, the one alone pulsates.

16. So when the senses like ear etc. go to take the things like word etc.,

17. No sooner there happens to be any connection, the taking of objects by the senses ceases. There is no connection, then who is there but the one Absolute ?

18. All the sections of sugar-cane from knot to knot are found in the juice, as all the digits of the moon gathered in full moon.

19. Like moonlight fallen on the moon, or rain fallen on the ocean, there is the meeting of senses and objects.

20. So let the mouth prattle any thing it likes about any objects it meets, the supreme Samadhi of silence is not broken.

21. Let there be cartloads of actions by the wise one; his actionlessness is not disturbed thereby.

22. Let his sight with open arms of mental outgoing towards objects embrace any forms, still really nothing comes to his hand then.

23. He remains unique like the Sun who goes to embrace darkness with his thousand rays.

24. A youth rising and going to embrace a damsel to enjoy the pleasures in a dream, sees himself alone without a second.

25. So does the wise one appear sensuous by the attainment of sensual objects when he rises above the objects. As he transcends both his state is indescribable.

26. If the moon were to go out to gather the moonlight, then who gathers what, just as all wishes and resolutions are born futile.

27. All withdrawals of desires with eight-fold ways practised by Yogis by controlling their minds, become like moon in day time, in their pathway.

28. As one by one the outgoing tendency is removed, the inward tendency is increased and naturally he becomes introspective.

29. In the frontage ground of duality, unity comes to serve; as diversity increases, unity is doubled.

30. His enjoyment of objects surpasses even salvation in its own bliss and in the house of devotion there is union of the devotee and the devoted.

31. Look here, walking pace by pace in one's own house, he finds both the path and silence at home.

32. Let the wise one do any thing, there is nothing left for him to attain; let him not do any thing, we cannot say he is silent.

33. This state does allow the play and expanse of both memory and forgetfulness; so uncommon is the state of this condition.

34. His own wish is his ordinance, his spontaneous will is his supreme absorption (Samadhi); the glory of his attainment of salvation is the goal of this condition.

35. In this state, the God became the devotee the goal became the path, the entire universe became one solitude.

36. Any one may become God, any one the devotee, sitting where he is, there reigns the sovereignty of the actionless.

37. By the expanse of the God, the temple is vanished, there is no flow of space and time.

38. The God cannot contain within himself; how can the Goddess find room there; in such a state, the various illusion of Maya remains un-created.

39. Even in such a state if faith arises to enjoy the devotion of master and servant the God's desire is fulfilled by becoming both in one.

40. Then all materials of worship like silent prayer, concentration (meditation) or determination are not apart from the Absolute.

41. Now the divine may worship the divine by the materials of the divine by any guise of offering—with all that, the unity is unbroken.

42. Look here, though there is the manifestation of foliage, flowers, fruits etc. in a single tree, it is all a single tree adorned with so many forms. There is no connection of any second.

43. In one mountain, the God, the temple and the retinue is hewn inside; so why should not the play of devotion be like that?

44. As there is no wonder if a mute were to observe or not to observe the vow of silence so devotee, God, retinue—all being the Absolute, worship or non-worship by the wise man is the same both ways.

45. The Goddess formed of rice is in the form of rice without worship, then why should it be worshipped with rice?

46. "Oh, flame of light! wear the apparels of light". If we do not say like that, will it remain naked?

47. Even if we do not ask the moon to cover itself with moonlight, the moon remains always covered thereby.

48. The fire is naturally endowed with fire itself then why give or not give heat to it? (Where is the question of heating it or not heating it)?

49. So is worship done when worshipping and not done when not worshipping? It is not so. It is all Shri Shiva in the natural state.

50. So devotion and non-devotion sit to eat in one row and take one mouthful, by extinguishing the wick of action and non-action.

51. So the Upanishadas come to be in the condition of censure and censure becomes extollation.

52. Or both censure or extollation go in for silence. Even if words are not expressed the silence is there in silence.

53. Let the wise walk apace in any path, straight or otherwise, it is all pilgrimage to Shiva

and even if he goes to Shiva, he is never gone maintaining his natural state.

54. Sitting is different from walking, but in the natural state both of them dwell, such is the wonder of this state

55. Let him look anywhere, he enjoys the pleasure of the sight of Shiva.

56. Though he may see Shiva in front, he has seen nothing, because both the God and the devotee are united.

57. A ball leaves the hand, hit or shot, falls down smashed, shoots up and again comes to the hand of the server.

58. If any one has seen such cricket and tennis, he will have some idea of the state of the man of realization.

59. The worship of the wise one is such that action does not touch there, nor is there entrance for Knowledge.

60. Can that state be called and compared with pleasure when there is neither birth nor death but self centred bliss ?

61. This is the key of supreme devotion so strange indeed; it is the sheltering abode of Yoga, Knowledge etc.

62. Hari-Hara are certainly one but had become different in name and form for the sake of worship. They two all vanish in this condition.

63. The Isha or Lord, half and half woman and man (male and female), continuing to swallow each other, suddenly vanished in the natural state, in one mouthful.

64. The highest speech, Para, was absorbed in this natural state, by eating and drinking the entire expressed of expression.

65. Oh glorious and mighty Lord, you have enabled us to live and act on such a great plane of bliss.

66. It is wonderful of You, that You have wakened the wakeful, removed Ignorance that does not exist and made us realize ourselves.

67. Though we are entirely Yours, out of love You call us Thine. This further address of Yours is very becoming of You.

68. You, taking nothing from anybody and not giving anything of Yours to anybody, know how to enjoy Your glory.

69. You are beautiful by Your Lordship; You are equally light to serve; he is fit for Thy grace, who knows You both-wise.

70. If the unity of Advaita had been broken by Your giving its share to Thy disciple, why should the Vedas have extolled You like flatterers?

71. Oh perceptor and giver, by the vanishing of all relation of "I" and "you", You have become related to us by that bliss.

CHAPTER X.

Work Finished.

1. Oh Guru Nivritti. you blessed us with spiritual bliss by placing the palm of your hand on my head and I should calmly enjoy it.

2. But God endowed the Sun with the thread of lustre and by the light he illumined the whole world.

3. Was nectar given to the moon only for its own sake? Or the sea grant water to the clouds?

4. The light of the lamp is not confined to itself but it enlightens the whole house. The sky not only pervades itself but pervades the whole world.

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5. The unfathomable sea tumultously rises in tides. Is it not due to the power of the moon? Does not the spring enable trees to blossom etc. to oblige all?

6. So oh, Garuraya! Such is thy generous and unlimited magnificence, that without it I have no independent ability to propound it.

7. And whatever I said is not independently mine, but the glory of my master; why should I make this apology for finishing the work, to lessen the dignity of the prowess of my master?

8. We have discussed no new principle by whatever we have said; it is self evident and self-luminous and not possible for words to express.

9. Even if we had remained silent, was the Absolute concealed thereby and being concealed is it revealed by my work?

10. Even if the creation see the creation, the seer is philosophically the seen; without being created by any, the Absolute is certainly self-evident.

11. There is no other secret of the power of consciousness except what is told up till now and it did exist long before the propounding.

12. If it be said that there is no necessity of the beginning of this work; in silence, then I say, why should I not follow the way of the Siddhas out of the passion of love, in following what is self-evident.

13. Though the dearly beloved thing is there, does not its frequent enjoyment give more relish? So this following the self-evident is proper.

14. Is it not true that I revealed the secret by my experience of this work, as it is all self-luminous spontaneously.

15. Fully has our ego realized it by union; we have pervaded everything and there is neither concealment nor revealing in the Atman, who completely fills the whole world.

16. How can I offer propounding self to self? Does it disappear even if I remain silent? It is eternal.

17. So my expression is the deepest silence like the picture of a crocodile drawn on the surface of water.

18. Here the Upanishadas, being fatigued, do not take any further step. Seeing this the understanding drowned itself there.

19. Dnyanadeva says—by partaking of this elixer of life or experience of the immortal, may you attain Salvation by realization.

20. Salvation is no doubt beautiful and this elixer of life is extremely pure but it is so sweet that seeing this sort of nector, even the mouth of the nector of Salvation begins to water.

21. The moon is always there but the beauty of the full moon is excelling; it is all right from the view point of the Sun, can we say so?

22. The bloom of youth lies dormant within in a girl but when it meets the beloved, it expresses itself in youth, spread out, not being able to contain within itself.

23. With the advent of spring, the trees begin to kiss the sky, bearing flowers and fruits.

24. I have served this dish of spiritual experience, in order that the whole world may enjoy a general feast.

25. The distinction of the released, the aspirant and the bound exists only till the elixer of life is not tasted. It is useful for all the true aspirants.

26. The streams that go to meet the Ganges become the Ganges; the darkness that meets the Sun, becomes itself the light of the Sun.

27. We can talk of different metals between gold and other metals, so long as the philosopher's stone has not touched the other metals.

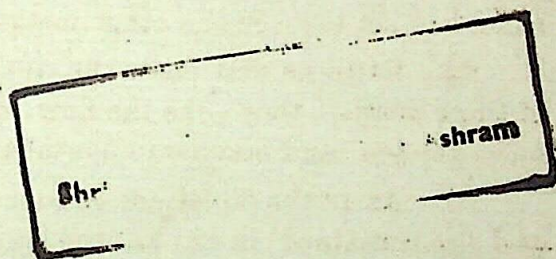
28. So those that enter the inner sanctuary of these words, they, like the flow of the stream, enter the sea and become immortal and eternal.

29. As all the 50 letters go to meet ॐ Onkar and are contained in it, so the entire moveable and innmoveable world is nothing but the Absolute Brahman.

30. So in this Lord, we cannot point out our fingers to show that he is so and so; the whole universe is in the nature of the Absolute Shiva without a second.

31. So Dnyanañdeva says the whole world should taste this elixer of life and be overjoyed in ecstasy.







INDEX

Glossary of words in Amritanubhava in
Alphabetical Order.

Adnyananadi:-Propounder of the doctrine of Ignorance.

Advaita:-The highest system of Hindu Philosophy in which Brahma, the Absolute Spirit, (ब्रह्म) the individual soul and the world (जगत्) are held to be identical

Agasti:-Name of a celebrated sage in Hindi Mythology, who drank the ocean in one sip.

Amavasya:-The dark moon or the 30th day of the lunar month

Amritanubhava:-Ecstasy, the Elixir of life, or the experience of the immortal.

Atman:-The soul (Absolute individual).

Atm utwa:-The being or existence of the Soul.

Bhagavan Shri Krishna:-Shri Krishna, the 8th incarnation of God, the propounder of Bhagavad-gita, the greatest mystic of Bhagavat Paran.

Bhavani:-The Goddess spouse of Lord Shiva Bhutesha.

Brahma:-Spoken of as substratum of Purusha and Prakriti, in the Amritanubhava; the Absolute or Thing-in-itself.

Chakora:—An imaginary bird, said to feed on moon-beams.

Chiduksha:—One of the four kinds of mystical sky.

Ideva: Shining God.

Devi: Shining Goddess.

Dnanadeva, Dnaneshwar:—The author of Amritanubhava, and Dnaneshwari, the disciple of Nivrattinatha, the pre-eminent saint of Maharashtra, born in 1275. [He died in 1296.]

Ganga:—Name of a holy river in India.

Gita: Bhagavadgita or the Lord's song.

Guru:—Spiritual Master.

Isha: Name of Shiva, lord of the Universe.

Jiva:—Embodied spirit.

Karma:—Action.

Kalika:—The dark image of the Goddess Kali, the holy Mother.

Kudi:—An ear-ornament, made of pearls.

Malaya: The Malaya mountain, famous for sandalwood trees.

Madhyama:—The 2nd kind of speech having its root in the heart plexus.

Maṭra: Component parts of a word.

Maya:—Illusion, the cause of the difference between the universal and the individual self. The enchanting cause of the world.

- Nivriti*:-Name of the spiritual teacher of Dnane-shwara.
- Onkara*:-The sacred syllable made up of three words, A, U & M and indicating the Absolute.
- Paramatman*:-The Absolute or the Supreme spirit or the transcendent being.
- Para*:-The first of the four kinds of speech. [Para, Pashyanti, Madhyama and Vaikhari] has its origin in the Muladhar Chakra.
- Pashyanti*:-Has its origin in the naval plexus.
- Prakriti*:-One of the twins. Prakriti and Purusha, in Sankhya philosophy, treated as Maya in Vedanta; the Shakti of Purusha.
- Pranava*:- Name of Onkara.
- Purusha*:-The spirit enshrined in the body and one of the twins, Purusha and Prakriti.
- Sadhaka*:-Aspirant of spiritual illumination.
- Sarashiva*:-The blessed one, name of Shiva.
- Samadhi*:-Brahmic consciousness, constant divine experience.
- Samaveshana*:-Omnipresence, Pervading.
- Satva*:-One of the three qualities of Satva, Rajas and Tamas.
- Sanvit Rahasya*:-Secret of consciousness.
- Shakti*:-An aspect of the Brahman as the active power of Shiva, regarded as His spouse.

Shambhu:- Name of Shankara.

Shankara:- The last of the trinity, Brahma, Vishnu and Mahesh.

Shiva:- The embodiment of supreme consciousness, an aspect of Brahman.

Shiva-Sutra:- The aphorisms of Shiva, beginning with "Knowledge is a bondage". It has its influence on Dnaneshwar's Amritanubhava.

Shivatva:- The quality of Shiva.

Shriguru:- Spiritual teacher or master.

Shunyavadi:- Those who hold the doctrine of nothingness.

Sky flower:- A thing which exists only in the imagination, like the child of a barren woman etc.

Upanishada:- Name of certain mystical writings attached to the Brahmanas, the chief aim of which is to ascertain the secret meaning of the Vedas and to destroy ignorance, by revealing the Knowledge of the Supreme spirit.

Vaikhari:- The fourth kind of speech spoken of mankind.

Vaikuntha:- The abode of Vishnu.

Veda:- The scriptures of the Hindus.

Yogi:- He who performs Yoga, gradually entering the being of God.

ERRATA

<i>Ch.</i>	<i>P.</i>	<i>Ver.</i>	<i>L.</i>	<i>For.</i>	<i>Read.</i>
II.	9	2	1	reserve	rescue
	„	„	3	light	life
	„	3	2	pure	pearl
	„	4	1	in to	into
	10	9	2	Spreading	Spread
	„	12	3	own	own,
	„	14	1	pan	pace
	11	20	3	Anitya)	(Avidya)
	12	25	3	dulled	duelled
	13	31	1	place	pace
	13	36	1	maya	Maya
	14	38	1	safisfied	satisfied
	15	47	2	at it	at it ?;
	„	„	3	salutes	saluter
	16	56	1	ourself	ourself !
	19	80	4	Vaibhav]	Vaikhari)
III	22		1	for letting	forgetting
	23	33	1	Vaibhav	Vaikhari
	32	27	1	reminded	reminder
VI	Headline			refutution	Refutation
	41	27	3	burn,	burn
	43	43	3	lay	lays
	„	„	3	hand	hand ?

	47	82	1	created	Creator
VII	53	22	1	responsible	responsive
	"	24	2	word by	worldly
	63	103	1	certaini-	certain-
	67	136	2	flowers	flames
	77	224	3	eal	real
	80	249	1	cork	cook
	"	251	1	it	he
	83	272	3	expanse	expanse
	85	285	2	mince	mine
VIII	87	8	1	more	more ?
	89	19	4	Atma	Atman
	"	"	5	Reality	Reality Shines

